

Knocking at the Door

Read Revelations 3:20-22

"I stand at the door and knock."

Who is knocking at my door? An uneasy feeling fills my heart that someone is outside trying to obtain entrance. Remember the painting of Warner Sallman of Christ knocking on the outside of a door? Is Christ knocking at my heart's door? But I thought He would come in without knocking. I have known Him a long time and meant that He should feel at home in my heart. Ah! but perhaps He has not felt so much at home as I should have liked Him to. I have not fellowshiped with Him much of late. I have been too busy to read much of God's Word and my prayers have been short and snappy. I have treated Him something like that picture of Christ I have on my bedroom wall. I was so happy to have that picture as my very own when I first put it there. Often at first, when I came into the room it caught my eye and I thought of Him. It inspired a moment of quietness rich in devotion to Him. But now I am so used to the picture I scarcely notice it any more. Only rarely do I fasten my attention on it and that by conscious effort.

Have I not similarly treated my Saviour of late? Could it be that I have lived for days at a time as though He were not present? No wonder He doesn't feel at home. But I am glad He didn't go away never to come back. I am glad He is knocking on my door. He must want me to let Him in. Of course I'll let Him in. Let me hurry to the door as quickly as I can. Rich remembrances of past fellowship warms my heart to Him.

But Saviour, precious Saviour, why did You come back? I must have grieved You when I forgot You as I did, and I turned back to serve myself instead of forgetting self. I recall things I did and said that would not have been, and things I neglected to do would have been done for Your sake, had I remembered Your presence. To serve You was my aim that You might be pleased to call me one of Your children. But Jesus, all this gradually faded away. I knew it was happening. The awfulness of having failed now fills me with uncertainty.

Lord Jesus, I want You to dwell in my heart that You may sup with me and I with You. Live Thou here in my heart, not because You need me, but because I need You. I am thankful that Thou hast desired to have fellowship with me. With all Thy love forgive and wash away every spot and stain of sin that our fellowship may be whole. Thy great love on the Cross at Calvary is proof to me thou canst and will. Help me to keep close to Thee so long as I am in this life, to be enriched and strengthened by Thy grace. To overcome and sit with Thee on Thy throne will be to Thy praise, and all credit for the victory will be, not mine, but Thine.

Jesus is knocking at the door of your heart. When you open and welcome Him rich experiences of sin meeting grace are in store for you, justification and sanctification become practical realities. He promises that this fellowship with Him will enable you to overcome and finally sit with Him on His throne. "He that hath an ear, let him hear what the Spirit saith to the churches."

—G. E. M.

SAFE ROADS

The driver is safer when the roads are dry; the roads are safer when the driver is dry.

Power For This Hour

PERSONAL EVANGELISM IN THE BOOK OF ACTS

By O. H. OLSEN, Dawson Creek, B.C.

By Personal Evangelism we mean the personalizing of an individual by an individual. By associating personal work with personal evangelism we then conclude it is "witnessing for Christ, "fishing for men," or to lead a soul into a **personal** living relationship with Jesus Christ as their Savior. Salvation, is a **personal** possession therefore the Gospel of Jesus Christ must be experienced as a **personal** thing before there can be Life. Christ must become a **personal** Savior if we are to be saved from our sins. Salvation must be applied to each person. This Year of Evangelism has been called verdict year, God grant that there will be many souls challenged to a **personal** acceptance of Jesus Christ as their Savior and Lord.

Personal Evangelism is the Biblical method, and there is no substitute. Church organization, formal Christianity, or fine services are not enough. Souls are not saved by these. It is easy to professionalize but not easy to personalize. What are the marks of a truly successful Church? Let us look at the early church in the Book of Acts, as it grew by leaps and bounds.

We find a personal emphasis pulsating forth as the very heart beat of the church. It was this personal "Way" that gave the impetus and zeal and stirred the world, so that it was said of Paul and the early Christians, "they turned a world upside down." The success of the early church was due to the fact that the Apostles, Evangelists, Lay Christians made it the very business of their lives to boldly witness to the saving power in Christ. This required an **every day** (Acts 5:42) consistent Christian life about the Lord's work. It was consistent Christ witnessing. Every Christian, however humble, poor or busy, can do personal work for Christ if he be only willing. The early church just naturally did Personal Work. It almost seems strange that after 1900 years we find so little emphasis placed upon it. It is an evidence how far the church has strayed from the original purpose, that of saving souls. In Acts 8:1, we find zealous laymen preaching the word to groups or to individuals. That kind of "preaching" is still God's plan for today. They harnessed

the lay-forces of the church, so that the official and the unofficial witnesses of the church were used. In the Book of Acts we have such illustrious examples such as: the Apostles Paul and Peter, Evangelists Stephen and Philip, Priscilla and Aquilla, Phoebe. They were opportunists. They witnessed through deeds of kindness. They went from house to house, bringing Christ to people every conceivable way. Then we find that when persecution came all the Christians were scattered abroad except the Apostles, and "they that were scattered abroad went everywhere preaching the gospel." This word preaching is an unusual word, meaning literally, talking informally, or as some have translated it, "gossiping the Gospel." It was the witness-bearing of plain men and women, who just talked about Jesus wherever they went, and so talked that we read they brought multitudes to Christ. The early church grew by contagion, contagion begets contagion, see it at work in the Book of Acts. A soul saved and that soul touches another soul. A handful soon resulted in 120, then 3,000, 5,000, soon there were hundreds of thousands that believed and were brought to Christianity, so it was literally true, they turned a world upside down. Can it happen today? It can if we are willing to emulate the example of the early church! There is a price to be paid! There can be no room for self or ease, but an "all out" to win souls for Christ.

Personal evangelization is the effective and the successful way. Yet there are so few who will enter wholeheartedly with zeal and insight into this work. This should be an urge for us who do care, to be so much the more aggressive and earnest in doing it. The many souls who go unhappy without peace and assurance, year after year, the indifferent and lost souls among us, should spur us to continuous work in their behalf. Let us urge others to join in this work, for the laborers are so few, and the harvest that is so great may be gathered in. Let this be our prayer:

"Lord lay some soul upon my heart,
And love that soul through me,
And may I humbly do my part
To win that soul for Thee."

Bible Study and Prayer Fellowship

By MRS. MARS A. DALE

A folder, containing selected portions of the Bible for each day of the year, is being sent to members of the W.M.F. and the other women in our Canadian District. It is hoped it will lead our women to set aside a time each day for their own personal and private use of God's Word!

As mothers, housewives, Ladies' Aid members, and Church members—not least, as Christian women—we need to take time out each day to strengthen our spiritual lives by 'Abiding in Him' through His Word! We cannot hope to grow in grace, or to become more effective workers in His Kingdom, if we do not seek Him daily in true repentance and sincere gratitude for His love and sacrifice for us!

And as women of the Church, we can do no greater service than uniting as a great host before the Throne of Grace **each day**, "listening" to the same Word from God to us all, and praying for our beloved Church, and

her pastors and missionaries and lay leaders everywhere!

Visualize, if you please, when you prayerfully and earnestly approach your Bible reading each day, the **great** number of women in the E.L.C. who will be reading at the same time! In the Eastern District, from whose women this folder comes as a gift this year, there are 12,000 women who have **bought** each their individual folders for two cents and have set aside nine o'clock in the morning as their District Prayer Hour. In paying two cents per copy, the profits in that District have been great enough so this year they sent \$100.00 to the Bible Society, \$50.00 to Christian Literature for Madagascar, \$100.00 to Christian Literature for China, and \$50.00 to us—all for the purpose of "Spreading the Word"! Those 12,000 women are not only content to read the Bible themselves, but by their reading they have directly sent the

Evangelistic Committee

At the district convention held last summer the Committee on Evangelism was elected. It consisted of the District Director of Evangelism and the Circuit Directors of Evangelism for Edmonton and Saskatoon circuits. It replaces the work of Evangelism done by the District Luther League Board.

This committee met at Camrose on October 23 and discussed ways and means whereby evangelism could be promoted in the District in the future and some tentative plans were made. Two tours of Preaching Evangelism were arranged for, to be conducted during the months of February and March, and another for October and November next year. The committee in making out the plan, considered weather conditions, travelling accommodations, and feasibilities of the congregations to co-operate with the plan. It is hoped that when definite time of the speakers are obtained, the congregations included in these tours will be able to co-operate with the plan.

Closely associated with Preaching Evangelism is what is known in our church as Bible Teaching Mission. This work is done by the staff members of our Bible schools. As the Bible schools do not operate during the summer months, some of the teachers are available for Bible Teaching Mission. To augment the Preaching Evangelism in our District, the Committee on Evangelism recommends to congregations to make use of Bible Teaching Mission in their congregations and are asked to write the Deans of the schools for arranging dates.

Last year the District Luther League Board called A. Tyssland, A. Olafson and J. Johnson to do evangelistic work in our District on a salary basis, but as the fund of the District Luther League was depleted, the Board had to discontinue to support these men. The Committee on Evangelism regret that this had to take place, and as the committee has no fund for such work, it asks congregations who are interested in having evangelistic meetings to make use of these men.

The Committee on Evangelism seeks to promote and stimulate spiritual life in our District that the children of God may be strengthened in their faith and souls be won for the Kingdom of God. For this work it covets prayer and interest of all in our District.

Committee on Evangelism,
I. J. Saugen, secretary.

A life of praise is a living sermon from the Word of God.

Bible to the "utmost parts of the Earth!"

This year our folder is a gift to us. Next year, perhaps we, too, can buy our folders—and if the sales are good, perhaps we, too, can have enough "left over" to share the Word with others! Pray about this—and let us have Pastor A K Dec 48 on".

But, above all, dear women of the Norwegian Lutheran Church of Canada, **Read Your Bibles**—and unite in this one great purpose of resolving individually, to "Abide in His Word," and, collectively, to increase the use of the Bible in our own country and in other countries!

If you have not received a copy of this folder, ask your Pastor or your Ladies' Aid president for one. They will also give you an accompanying letter.

May God richly bless this venture!

The Shepherd - Hyrden

Organ of the Norwegian Lutheran Church of Canada.

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Camrose, Alta.
Published: 5th and 20th of the month.
Subscription: \$1.00 a year.

Articles, news, announcements send to the Editor. Money for the paper and change of address send to the Business Manager. When renewed before the expiry date shown on the address label the subscription will not be stopped. The subscription will not continue if left unpaid.

Authorized as second class mail,
Post Office Department, Ottawa.

Printed by
THE WADENA NEWS
Wadena, Sask.

BIBLE STUDY AND PRAYER FELLOWSHIP

That is the name of a folder that came to us recently. It is prepared for the women of Canada District. The purpose of this folder is set forth elsewhere in this issue of the Shepherd.

On the front of this folder we find the passage: "Study to show thyself approved," II Timothy 2:15, and also the short passage, "Lord teach us to pray." Does not this folder set forth that which is vital in our daily living? Is not this the study of the word and prayer? Is it not true that our lives are weak and faltering, and we lack courage just because we neglect these things of prime importance?

It is the Word we need. Any move to make this a reality in the lives of the members of our church is highly commendable. This attractive folder sets forth reading for the whole year. The arrangement is interesting. It is a topical arrangement.

We commend this fine move to the women of our church—not to the women only, but to all who make daily Bible reading a part of the day's program. Yes, also to those who have not yet made this a daily habit. The Word and Prayer—that is vital.

BOOK REVIEW

"The Christmas Annual," edited by R. E. Haugan, Augsburg Publishing House, 425 South Fourth Street, Minneapolis, Minnesota.

Again the Christmas Annual excels. Turning to the table of contents we find:

The Christmas Gospel. A work of art.

Christmas Articles and Stories. There are five of them, each of high quality.

Christmas Poetry—a whole page of it. The very finest.

Christmas Art. Again unusual and colorful.

Christmas Music. Rather uncommon hymns. Unusual and beautiful.

Christmas Photography. Fine as usual.

It is an Annual that is a delight to the whole family—a piece of art—a warm, kindly friend. It should have a place in your home.—A. M. V.

17th Edition of "CHRISTMAS" Annual of Christmas Literature and Art

The Augsburg Publishing House of Minneapolis, Minnesota, announces that the 17th Annual Edition of "CHRISTMAS," the volume of Christmas Literature and Art, conceived and edited by Randolph E. Haugan, will be the largest in the firm's history. 160,000 copies will be printed.

"Christmas" expresses the warmth and radiance of the holiday season with traditional American flavor and emphasis. Many full-page reproductions of paintings and photographs are in color and sepia tones along with illustrated stories and legends, Christmas carols, and poetry. An interesting feature this year is the article on Christmas Correspondence of Famous Historical Personalities.

The clothbound edition sells for \$2—the paper edition for \$1.

Obituary

Otto Solheim

"From dust art thou taken; to dust shalt thou return, and out of dust shalt thou rise again"—these words were read by Pastor Arnold F. Anderson as he officiated at the grave. Just as these words were said the rays of the sun broke through the clouds over the bowed heads of the sorrowing family and the great crowd of sorrowing friends. It was as though the sun would say "do not sorrow over his departing, he is safe." And almost without being conscious of it the crowd walked with lighter hearts to the long row of automobiles.

Otto Ingolf Solheim, son of Pastor A. H. Solheim and his wife, died after a motorcycle accident. He was buried Wednesday, October 22. Service was held at First Lutheran Church, Vancouver, Pastor Arnold F. Anderson officiating at the funeral, assisted by Pastors M. Aalen, and F. Eide. Pastor A. O. Aasen came from Seattle for the occasion, and Pastor K. O. Kandal from Matsqui, and Pastor B. L. Hansen from Anniesville together with the Danish pastor, E. Arndt, were in the procession. There were many flowers, beautifully arranged. Several gifts of money were given to good causes. In spite of bus and street car strike, the church was filled.

Otto entered the army in 1941 and soon was made "pay sergeant." He was discharged in 1945 and began his studies at the University. He was a faithful and enthusiastic worker in the church, in the Luther League, Sunday School and choir. He belonged to the Lutheran Group at the University.

Otto is no more. He was carried to his resting place by his friends, Carl Jacobson, Orville Pedersen, Kenneth Bjorgan, George Kerr, Sig Fluevog and Arnold Pedersen.

—Report translated from "Norsk Nytt," New Westminster.

It was a solemn hush in Camrose Lutheran Church when the death of Otto was announced. It came with a tremendous impact upon those who attended. Otto was well known and respected. We heard him give a clear testimony at the Southern Alberta Circuit Bible Camp last summer. We join with the many to bring to the Solheims our deepest sympathy. May the Lord be your strength.

News Items

Moose Jaw Circuit Convention

The fall convention of the Moose Jaw Circuit was held at Beaubier, Sask., October 29-31, in Rev. Rude's congregation. The theme: "Who Is My Neighbor?" with text from Luke 10: 29-37, was centred about Missions. And God spoke strongly to those that were present of the privilege and the necessity of Missions. It was brought out that there was a strong connection between Stewardship and Missions. All the pastors and several of the laity took part with word and song. Pastor Mathre was welcomed into the Circuit.

A committee was elected to study the possibilities of Boys' Work and to proceed as they saw fit.

—Sigmund Bue.

PEACE RIVER NEWS

Peace River Circuit held its fall convention in Christ Lutheran Church, Sexsmith, October 24-26. The theme was, "What is involved in the Great Commission?" Text: Matt. 28:16-20. The answer, "Making disciples of all nations" was given by the local pastors under the subdivisions, "Teaching," "Baptizing," "On the Home Front," and "On the Foreign Front." The W.M.F. had the Saturday afternoon session and the L.D.R. met Saturday evening. District President Pastor Mars A. Dale was the special speaker. During the convention he spoke to the W.M.F., installed Pastor Erik B. R. Haave Sunday morning at Sexsmith, made the U.M.A. presentation in the afternoon and brought the closing message in the evening. Later

he installed Pastor Haave in the Norden and Northfield congregations and at this writing he is visiting the Fort St. John and Dawson Creek parishes in B.C.—coming to the Valhalla Centre parish on his return trip.

Valhalla Centre church and parsonage has been wired for electricity and in the beginning of December the lights will be turned on. The whole community is being "electrified."

It is definitely decided by the District Y.P.L.L. Board that the Peace River Circuit Y.P.L.L. will be host to the District Luther League convention to be held at Grande Prairie in July next year. The Peace River Circuit League has a new president in the person of Norman Foster, Sexsmith. Pastor Erik B. Haave is new "Vice," Miss Irene Wold, Sexsmith, secretary, and Luverne Sorgaard, La Glace, treasurer.

NEWS FROM BETHLEHEM CONGREGATION, MIDALE, SASK.

Miss Alice Sanne of Minneapolis visited this congregation on June 26, and gave a very interesting talk on W.M.F. work.

During July and August, Rev. S. Bue was assisted in his work by Harold Frostad, student from the Seminary in Saskatoon.

In the latter part of July Parochial School was held in Bethlehem Lutheran Church, Midale, with Harold Frostad and Odelite Torgenrud as teachers. Thirty pupils enrolled.

Sunday School picnic was held at the Bible Campsite last Sunday in July. A good program was given by the Parochial School students and church choir.

The Inner Mission Society had an inspiring all-day meeting in the Bethlehem Lutheran Church in August.

In October slides have been shown several times in connection with Divine services, one showing the need for Missionary Advance, as many people have not yet heard of or accepted Jesus as their Savior. The other subject was "The Good Samaritan."

BEGINS WITH "I"

Seen on the wall of a school room: "Improvement begins with 'I'."
—Illinois Anti-Saloon League News

GIFTS TO BETHANY SUNSET HOME

Dear Friends of the Home:

A list of donations is again ready to be printed. We are all thankful for the most welcome gifts, in cash and natura.

Sincerely yours in the Service of the Aged.
SISTER MARIE WEIKS.

GIFTS IN NATURA

Bawlf, Alta., H. H. Shannon, 1 box apples; Matheson, box apples; Lutheran Ladies' Aid, served lunch to the old people at the home; Mrs. B. Johnson, basket grapes and ice cream for all at the home; Saudans, bag of turnips; O. Henrickson, 2 bags turnips; Hans Nelson, basket grapes; Stener Solee, 4 bricks ice cream; Knudt Larson, 4 bricks ice cream; Allied Needle-workers, Chicken supper served to the old folks; Mrs. Martha Osness, Lefse; Zemlicka, cabbage; Mr. D. Thorn, 8 wild ducks.

Camrose: Rev. and Mrs. Vinge, several Norwegian books.

Torquay, Sask.: Mr. O. T. Dahl, second-hand clothing: 3 aprons, 6 bloomers, 3 nightcaps, 5 scarves, 1 coat, 5 dresses, 9 blouses, 2 nightgowns, 3 sweaters, 11 pairs stockings, 4 hats, 4 pairs shoes, 1 purse, 1 shawl, 6 undervests, 2 caps, 3 woollen petticoats, 4 cotton petticoats, 1 lady's suit, 2 pairs overshoes, 1 pair rubbers, 1 corset, 3 undershirts, 5 hankies, 1 wool holder, 3 pairs curtains, 4 cushion tops, 2 dresser scarves, 3 rugs and 1 cushion; quilt from a Ladies' Aid in Saskatchewan. Sorry the name of the place is mislaid.

CASH DONATIONS Bawlf, Alberta

In memory of J. A. Nyback, the Akre family, \$2.00.

In memory of Mrs. A. Jostad, Mr. and Mrs. Ole Leiren, \$2.00.

In memory of Mr. A. Retrick, Kvitem family, \$1.00; Mr. and Mrs. S. Matzen, \$1.00; Mr. and Mrs. J. Hendrickson, \$1.00.

In memory of Mrs. Sorhus: Mr. and Mrs. G. Sanden, \$1.00; Mr. and Mrs. A. B. Zemlicka, \$1.00; Sister Marie Weiks, \$2.00.

In memory of Bert Engen: Mr. and Mrs. A. B. Zemlicka, \$2.00; Mr. and Mrs. A. H.

"THE CHILDREN'S CHAPEL"

The names are familiar — Noah, Abraham, Moses, David, John the Baptist, the Apostle Paul. Their stories are familiar, too. They are in the Bible and have been read and re-read by families for centuries.

Now they are on the air. In a new radio program over CFQC (Saskatoon) each Saturday morning at 9.30, familiar and favorite scenes from the Bible will be enacted especially for children. Radio fare for boys and girls has included everything else — the comics, fairy tales, adventure, mystery, and even horror stories. Now, through the efforts of the Evangelical Lutheran Church, boys and girls in this part of Canada will find their radio loudspeakers alive with the action and color of the Bible's dramatic episodes.

The weekly programs have the title "The Children's Chapel." The scripts are adapted by Bob Lee, who directs the series and sings favorite hymns on each broadcast. At the organ is Elaine Lee, who composes original music for each dramatization and has written the theme song for "The Children's Chapel."

The broadcast is the radio part of Sunday School at Home by Mail and Radio. It is an effort by the Evangelical Lutheran Church to provide Sunday School training for children in remote areas of Canada, as well as for those who are invalid or cannot otherwise attend a Sunday School regularly. The project by mail has been in operation for several years with headquarters at the Lutheran Bible Institute at Outlook. Over a thousand children are enrolled this year.

It is sponsored by the Parish Education Committee, Canada District, G. Loken, A. K. Haugen, O. K. Storaasli.

ATTENTION OVERDUE SUBSCRIBERS

Look at your address label. If your subscription is now overdue your paper must be stopped the first of December, unless your renewal reaches me by that date.

One dollar a year is the rate. Before December send your renewal to Josef B. Haave, Admiral, Sask., else you get the scissors.

(Continued on Page 4)

Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Wadena, Sask., Andet No. i November, 1947.

Har Underet Noen Plass I Kristenlivet?

24 s. etter trefoldighet—Matt. 9:18-26

Evangeliet fører oss midt inn i underets verden. Jesus, undergjøreren river en ung pike ut av dødens makt og gir henne tilbake til foreldrene. En kvinne som hadde hatt blodsott i tolv aar blir frisk igjen ved aa røre ved Jesu klædebon. Dette vekker et alvaarlig spørsmål: Kan underet ha noen plass i vaart moderne kristenliv? Kan de kristne ennaa tro paa Jesu undermakt? Det innvendes jo av mange i vaar tid at paa Jesu egen tid og i den første kristne kirkes tid, spilte nok underet en stor rolle. Mange nekter underets mulighet—med utgangspunkt i den vantro vitenskap. Andre lær dette med undere staa for sitt verd. Hva har vi kristne aa si til dette? For oss gjelder det aa følge Jesus og gjøre hans vilje. Derfor tror vi ogsaa idag paa Jesu undermakt. Denne tro spiller en avgjørende rolle i vaart kristenliv.

De enkelte undere Jesus gjorde, er ikke av størst betydning for oss. Det store og største av alle undere er Jesus Kristus selv. Midt i menneskeslekten, syndig og uren, staar han fram som det fullkomne menneske, et menneske som kunne si: Jeg er veien, sannheten og livet. Jeg er verdens lys. Dette er det store grunnunder. Alle tider har vist at han sa sant. Mennesker er kommet til ham. De har elsket ham og gitt seg hen til ham. Under hans kors har deres hjerter funnet fred. Hans blod har rensset fra synd. For millioner har han vært og er livets brød. Og kilden med det levende vann. Enhver som er kommet til Jesus og har lært ham aa kjenne som Frelser, har faatt underet til midtpunktet i sitt liv. Og lever du daglig sammen med Jesus og nærer din sjel ved ham og hans ord—da lever du paa underet. Det har da en sentral plass i ditt liv.

Med Jesus selv som det store grunnunder staar gjenfødelsens og livsfornyelsens under i nøye forbindelse. Et menneske som var død i synd, blir under Jesu kors et ganske forvandlet menneske og faar et nytt hjerte. Det er et like stort under, ja, større enn at Jesus ved sitt ord kalte den døde pike tilbake fra døden. At Jesus helbreder en syk sjel og opreiser den fra døden er ikke et mindre under enn at et sykt legeme reises op ved hans makt.

En kjedeflikker som bante og svor slik at det gikk en gysning gjennom alle de som hørte ham, ble grepet av Kristus og under hans kors ble han til den fromme John Bunyan som skrev mesterverket "Pilgrimmens vandring." Det vitner om Jesu undermakt. En ukjent, ringeaktet, daarlig beryktet skotøyselger i Chicago ble til den store predikant Moody. Det viser underets plass i kristenlivet. Mange flere sksempler kunne nevnes. Men du har kanskje selv oplevet det store under i ditt eget liv: Dette at du er blitt et nytt menneske hos Jesus Kristus. Og da vet du at underet har stor plass i ditt kristenliv.

Ogsaa de enkelte undere Jesus gjorde har sin store betydning. Vi lever av Jesu kjærlighet. Men ville den kunne gjøre noe for oss hvis den var maktløs? Jesus har alle naturlovene i sin kjærlige og mektige haand. Han hersker over stoff og materie. Han har vist i ord og i gjerning at sykdom og alt det vonde i verden er i hans makt. Ogsaa naturkraftene maa bøye seg for hans undermakt. Saa kan alt i hans haand tjene oss til gagn og fred. Saa er vi ved godt

Spørsmål: Hvad kan grunnen være til at saa mange snille og i grunnen religiøse folk, der stadig gaar i kirke og stundom til Herrens bord, aldri kommer saa langt, at de virkelig regner sig til de troende? de staar like-som midt imellem verden og Guds folk.

* * *

Svar: Ja, vi kan gjerne gjøre oss det spørsmål. Det ser nesten ut til at vi har tre flokke mennesker. Det er de aapenbare ugudelige, og saa er det de bekjennende kristne eller troende, og saa disse som ikke vil regne sig hverken til de ugudelige eller til de troende. Vi maa nesten tilstaa at denne flokk er den største in vaare menigheter idag. Vi har nok aapenbare verdslige messesker idag. Vi har nok aapenbare verdslige mennesker der lever et aapenbart ugudelig liv, og vi har dem der bekjenner at de er frelst og har funnet fred for sin sjel, men disse der staar midt imellem er vel kanskje i flertal.

Det maa være en grunn til at de har valgt aa staa der. De er oppdratt i kristendommen og de har fått et mektig inntrykk av at kristendommen er et stort gode og en mektig kraft i samfundslivet. De ville ikke paa noen maate bygge og bo paa et sted, hvor der ikke var kirke og religionsundervisning for barnene. De er villige til aa være med at understøtte alt kirkelig arbeide baade hjemme og ute blandt hedningene.

Ja, naar nu disse folk ser saken paa denne maate at kristendommen er et slikt gode, at man vil ha den virksomhet iblandt sig og likeledes være med aa faa den utbredt blandt alle folk, hvorfor da ikke bli virkelig kristne? Der maa være en særskilt grunn til det.

Det kommer av at hjertet hører verden til. Det kjennes som et stort tap at vende sig helt til Gud. Det er verden som man i grunnen elsker og det er den man helst vil leve for. Det blir slik at man vil forsøke aa tjene to herrer. Dette kan gaa saa noenlunde godt igjennem livet. Maan kan leve et ærbart og pent liv, og det kan ofte bli sagt, at det er noen av de beste folk vi har baade i menighet og i samfund, men det slags liv vil ikke bestaa for Gud.

mot selv naar stormene hyler og alt gaar imot. Sykdom, liv og død er ingen hindring for ham. Og han er kjærlighet.

Vaart eget liv stadfester underne han gjorde mens han var her paa jord. Han gjør enna undere. Den som tror, ser det. Og undere er kun for de som tror. Gud svarer paa bønner i Jesu navn. Han hjelper og helbreder ennaa paa underful vis. Troende mennesker oplever det.

Uten tro paa Kristi undermakt, blir bønner tom og lam. Det blir haapløst aa be. For bønner henter sin kraft og faar vinger gjennom troen paa underet. Den bærer op over all livets bitterhet og nød—inn i de himmelske verdener ved tro paa Jesu undermakt. For det menneske som ber vil alltid underet ha en sentral plass i hans liv.

Vaar store Gud gjør store under
Det største har han gjort mot mig
Den dag han kastet mine synder
I naadehavet bakom seg,
Og mig utvalgte til sin brud;
O du forunderlige Gud!

(Per Nordsletten)
H. Arnholt Strand.

Litt sjelsorg

Gud krever at vi maa gjøre et valg. Det var slik paa Josvas tid at folk stod og haltet til begge sider, men Josva sa: Velger eder idag hvem I vil tjene—Herren eller hedningenes guder. Folket blev paa Herrens side og folket tok det samme skritt og saa: Vi vil tjene Herren og høre hans røst.

Det er det avgjørende skritt der er saa vanskelig aa ta. Det blir et brudd med verden. De kan ikke lenger gaa med i det verdslige lag og ta del i syndige fornøielser. De forstaar at det maa bli slutt paa det gamle og alt maa bli nytt. Dermed forstaar de ogsaa, at de maa nerme sig de troende. Der maa virkelig bli en bekjennelse at man nu har tatt skrittet over paa Guds side og saa i ord og handling vise at man hører til Guds folk.

Dette koster saa usigelig meget for den stolte natur. Det blir egentlig en erklæring at man er blitt en fortapt synder, der ikke paa noen maate kan hjelpe sig selv. Dette er saa ydmygende at mange sier at dette gjør jeg aldri, iallfall ikke ennu. Saa gaar det slik at en stor flokk av snille og aktverdige mennesker velger aa staa midt imellem de troende og de aapenbare ugudelige mennesker.

Tenk om denne flokk kunne bli vakt og omvendt til Gud. Det ville da gaa som der fortelles om Hans Nilsen Hauge, at han stundom sa, naar han møtte slike folk: "Du ville bli en meget god kristen, du," og jeg tror at vi kan si det samme idag, at vi har en stor flokk av menighetsfolk der ville bli meget gode kristne om de kom helt over paa Herrens side.

Det verste er at hvis forkynnelsen i en menighet er saadan at disse der staar slik faar det inntrykk at dette er sann og levende kristendom. Der høres lite om en hjertensforandring. Der høres lite om at man maa gaa igjennem den snevre port. Det er da at disse kan faa sove trygt og godt, men blir de ikke vakt før saa vil de vaakne som den rike mann, der maatte bekjenne: Jeg pines svarlig i denne lue. Det er ofte at det spørsmål kommer frem: Kan Guds vekkerøst naa hjerterne idag, saa der virkelig blir nød-raap om frelse og fred for det arme hjerte? Er vekkelsens tid forbi iblandt vaart folk i dette land? Guds folk maa vaakne mer opp til aa rope til Gud om at vederkvegelsens tider maa koom fra Herren aasyn.—Northwood Emiseren. —S. H. Njaa.

JUL I VESTERHEIMEN

Dette julehefte er ogsaa iaar redigeret av dr. Herman E. Jorgensen, Lutheranerens redaktør.

Redaktør Jorgensen har lavet et meget interessant hefte.

I dette nummer findes fire forteelinger skrevet av: Mona Aanrud, Emma Quie Bonhus, Melva Rorem og Eyvind Johnson Evans. Andreas Fleischer har skrevet Julebetraktningen.

Fire skisser findes. Disse er skrevet av Kristine Haugen, Edvard Welle-Strand, John Peterson, og Christie Monson. Den som liker dikt vil vil hørte glede og fornøielse ved at lese Jolegledet, Men julebaaten til Norge, Hvorfor? Gamle Aker Kirke, Dine øyne, og Det skjedde.

Kunstablaget er utført av Lee Mero, Edward Kuhlmann, og John Ellingboe.

Jul Vesterheimen hører til it norske hjem. Det bringer feststemning. Bes-til dette vakre hefte fra Augsburg Publishing House, Minneapolis. Det koster ikke meget, bare en dollar.—V.

I Brennpunktet

Kristendom og Politikk

Hvordan skal den kristne ta stilling til kommunismen og politikk i det hele tatt? Diskusjonen om kristendom og politikk er ofte preget av en snever horisont som bare tar hensyn til de lokale forhold. Kommunismen er idag blitt i høyeste grad et praktisk-aktuelt livsproblem med knugende tyngde. Den er ikke lenger bare en ide eller en anskuelse, et rent prinsipielt problem eller teori. Vi vet noe om hva som gaar for seg i Russland og de land som etter krigen kom under Moskvar innflytelse.

Det er ogsaa helt naturlig at dette om kommunismens maket idag er blitt et slikt praktisk-aktuelt livsproblem. For kristendommen er ikke bare et spørsmål om rett teori eller lære. Kristendommen er i like høy grad et kall til aa virkeliggjøre Jesu lære om og aapne veiene for hans budskap i verden. Kristendommen er en aandsmakt. Og naar dette syn griper menneskehjertene, da blir det kamp mellom disse aandsretningene.

Idag er den aandelige situasjon i store deler av verden netop preget av denne kampstilling. Kristendom staar paa den ene side og den danner den felles aandelige basis for store grupper av mennesker, selv om disse grupper ellers staar paa forskjellige kulturtrin. Kommunismen staar paa den annen side. Og den frantrær mer og mer tydelig som en sterk aandsmakt med front MOT kristendommen.

Kommunismens sosiale program kan nok ha flere tiltalende sider. Men dette opveier ikke det vesentlige: kommunismens syn paa paa mennesket har sitt ophav i en tolkning av tilværelsen og livets mening som staar stikk i strid med den kristne fortolkning. Og derfor blir kommunismen som livssyn, klart og fullt utfoldet en aandsmakt i klar kampstilling mot kristendommen. Den aandelige situasjon i flere land er derfor bestemt idag av denne kampstilling. Og aandsmotsetningene er ikke bare sosiale og kulturelle. Det har ført til dannelsen av politiske partier med et kristent livssyn som forutsetning og kristelig-sosiale programmer. I Norge er det f. eks. et Kristelig Folkeparti. Og slike partier vil komme der hvor de gamle borgerlig-liberale og konservative eller sosial-demokratiske partier blir mer og mer sekularisert og mister sin kontakt med kristendommens aandsverdier. Hvor disse partier er i oppløsning, fordi de ideale grunnlag som engang skapte den er smuldret hen, der opstaar frontdannelsen og kampstillingen mellom kristendom og kommunisme.

Det er enklaver kristens plikt aa holde et aapent øye ut mot verden idag saa han kan lære aa forstaa litt av den aandskamp som foregaar og selv ruste seg for den. For det blir mer og mer klart at det er et enten eller: Kristus eller kaos.

H. A. S.

Mor, er du en kristen?

En indflytelsesrik dame, hustru til en fremragende advokat, fortalte ved et bønnemøte følgende om sin omvendelse. En aften kom min datter ind til mig og spurte: "Mor, er du en kristen?"

"Neil, Fanny, det er jeg ikke."

Hun vendte sig straks om og gik ut, og i det samme hørte jeg hende si:

"Naar ikke mor er en kristen, saa bryr ikke jeg mig om at være det heller."

Og jeg skal si dere, mine venner, at da stod jeg straks op og gav mit hjerte til Jesus.

EDITOR'S COLUMN

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God."—I Cor. 4:1.

* * *

I suppose that most of us, when we hear the term stewardship, think immediately in terms of goods and more particularly of money. Everything these days seems to have some "cash value" attached to them and it is perhaps natural that Christians should also think of the goods of which we are stewards, as having money value only. For the sake of making the idea of stewardship a concrete and calculable thing, it is, I suppose, necessary to convert as much of God's gifts to "cash value" as possible and then, as Christians, be guided as to what share of God's gifts to retain for our own use and what share to give back to Him.

But, is this all that there is to stewardship? Think of all that we miss as stewards of God if we see only that which is evident. Think of what it might mean in I Cor. 4:1 where we read—"and stewards of the mysteries of God"? Think of the countless mysteries about us that we are aware of and then who knows of the mysteries that we are not even remotely conscious of! Isn't it surprising how impossible it is for us to explain anything? At the very best we can only define things in terms of other undefined things which things in turn are related to other things that need definition, etc., etc. Surely we are compassed about by "the mysteries of God". And, we are God's stewards of all these things. Surely our God is an unfathomable and bountiful God.

When you think of stewardship—think of this—"stewards of the mysteries of God"—your life, surely that is a mystery of God; your goods; your mind; your abilities—everything is His. When it comes to giving—let us not get the cart before the horse—when we give, we are actually not giving. We are **withholding** (as God's stewards) a certain share of God's mysteries for ourselves and **returning** to God a part of what is His! We are His stewards; we are not the owners of these things.

MILWAUKEE IMPRESSIONS

One of my impressions from the Milwaukee Convention is that my understanding of the extent of God's work through our church has been enlarged.

The thousands of Leaguers gathered there were only a small portion of the young people of our great continent. Through a gift of five barley loaves and two small fishes, Jesus was able to feed about five thousand. It was His miraculous power at work on this insignificant gift that brought about such expansive results. Through the gift of our League in America, Jesus, even in our day, can perform just as great a miracle. No more need we be downhearted and say, "What are we among so many?" We who were at Milwaukee and our fellow leaguers can be a great prayer force scattered at vantage points throughout a needy continent. If we are willing to admit that we need Jesus Christ, as we heard so emphatically expressed, and if we are willing to gather daily at His feet for the Bread of Life, then through our apparently small efforts, God can bring about a great revival. Let us unite in prayer for that!

—Donald T. Hanson.
(Luther Seminary, Saskatoon).

EDITOR'S NOTE: In the August issue of the Shepherd I invited those that attended the Milwaukee Convention to pass on the blessings received there by sending articles to me about the convention for publication in the Shepherd. I HAVE RECEIVED only ONE ARTICLE TO DATE! No doubt there will be many more contributions on the way by the time you read this.—Ed.

A day of worry is more exhausting than a week of work; trust in God.

YOUNG PEOPLE'S LUTHER LEAGUE

LUTHER S. OLSON, Editor, Camrose, Alberta

PRESIDENT'S COLUMN

Are You Proud of Your Faith in Christ?

"For the Scripture saith, Whosoever believeth on Him shall not be ashamed"—Romans, 10:11.

No group is more influenced by social pressure than our young people. They want to do what is popular, dress in accepted fashion, take part in things other young people are interested in, and think in terms of their group. This is very natural, and not to be despised.

However, the danger is when because out-and-out Christians may be in a minority in many youth groups, the Christians will hold back their testimony, and while they may not compromise, nevertheless will not be aggressive for Christ and His Kingdom. This becomes very dangerous to their faith. Paul said, "Whosoever believeth on Him shall not be ashamed." Many young people act as though they are ashamed of the fact that their Christian parents brought them up in "the faith," and that they have themselves since that time taken a voluntary stand for Christ by confirming their baptismal faith.

It is never dangerous to be on Christ's side in an aggressive way. Those that had to suffer for their faith in the days of the martyrs were not thereby made ashamed of their faith. They received the assurance that God was with them. They longed to testify of their faith, even at the cost of their lives.

It is such out-and-out witnessing that can put Christianity in its true light before the unbelievers. A "wishy-washy" Christian will never attract the unbelievers to Christ, but a devoted and loyal believer may speak volumes through his consecrated life.

Young friends, be proud of your faith and service of Christ, and never let the unbelieving world make you ashamed of Jesus!

—O. K. Storaasli.

CHRISTIAN SERVICE FLAG

Bethesda

On Sunday evening, October 19, 1947, a special program was held in Bethesda Lutheran Church, J. B. Haave, pastor. Leaguers from Admiral and Scotsguard took part. The theme for the evening was "OUR PASTOR AND OUR PARISH WORKER". A Christian Service Flag was dedicated and crosses were placed for two members of the congregation who have gone out for full time service: PASTOR MORSTAD, of Calgary, and MISS BRAATEN of Edmonton. A greeting was read from Pastor Morstad who was unable to be with us. Miss Braaten gave an interesting talk on her work.

May God richly bless these workers who have gone out from our league into full time service.

—Thelma Olson.

Y.P.L.L. CIRCUIT CONVENTION NEWS

The Southern Alberta Circuit Luther League convention was held on October 24, 25 and 26 this year. Pastor M. S. Johnson was guest speaker. (How about a report from Southern Alberta regarding your convention? —Ed.)

The Camrose Circuit Luther League convention will be held at Camrose on February 15, 16 and 17, 1948. The speakers will be announced later.

The Moose Jaw Circuit Luther League convention was held in Congress, Pastor M. Steiestol's parish, during July 25, 26 and 27, 1947. The following gave topics: Arthur Dahlman, Lillian Tysdal, Milton Rude, Anna Hansen and Josephine Martinson. The following spoke at the convention as well: Jorgine Salte, on the

Milwaukee convention; Amy Grue, on her parish work at Moose Jaw; Pastor Groettum delivered the Sunday morning sermon—"You Need Jesus Christ to Live With God, Forever." Dr. O. K. Storaasli attended the convention too. The officers elected were: Pres., A. Dahlman, Assiniboia; vice-pres., Pastor J. Precht, Torquay; secretary, Gladys Jothen, Estevan; treasurer, Anna Hansen, Hoffer; Jr. L.L. Advisor, A. Torgunrude, Midale; choir director, Mrs. Precht. —G. C. J.

LUTHER LEAGUE HOLDS SOCIAL

The Young People's Luther League of Minto Street Lutheran Church Winnipeg gathered for their first social of the season on Tuesday, October 28.

The initial gathering was in the Winnipeg Roller Rink when laughs peeled forth from both experienced and inexperienced skaters. The falls were few but spectacular. Remarks and general happiness evidenced the enjoyment of all.

The gathering then converged at the church parlors where an ample luncheon had been provided by those unwilling to risk bruises at the rink.

A sing-song preceded the lunch with Hjordis Overgaard at the piano. A short devotional period was given by Marie Stenberg. The meeting closed with the singing of "Beautiful Saviour" and the praying of the Lord's Prayer.

Credit is due to Pastor Bergsagel, President M. Rice and her executive for the organizing and administering of the Luther League. May the work and enthusiasm of these Leaguers promote a larger Christian organization in our midst.—E. J. C.

PART-TIME PARISH WORKER

And the Lord said unto the servant, go out into the highways and hedges, and compel them to come in that my house may be filled.—Luke 14:23.

Because the Lord is my shepherd, I am grateful for the privilege of serving Him as a part-time parish worker here in Estevan in Trinity Lutheran Church. Truly I want to say thank you to you who have supported this work with your prayers and means.

Now, just what is my work?

Wherever we live we find people moving here and there, and so it is here in Estevan. New people are coming in and the way I have contacted them is by a house to house survey. I also visit homes and invite them to

church and get new members for our Sunday School. Visiting one of the homes, one mother expressed her heartfelt thanks that the church was concerned about her and her family, and remarked that more of this should be done.

Going to our hospitals here and visiting the sick is another phase of my work. Here I am given an opportunity to share with them God's word and have prayer. Visiting the sick and shut-ins brought me a blessing—just to see how content, yes, and happy they were, regardless of the condition they were in. May we never cease to give thanks for all the blessings both seen and unseen toward us.

—Alma Nelson.

THE L. S. A. CONVENTION

One hundred and ninety-five students representing seven institutions of higher learning in Saskatchewan and Alberta met at Camrose for the eighth annual convention of the Maple Leaf Region of the Lutheran Student Association of America.

The conference theme: "Jesus Christ Is Lord" was presented in the following phases: Jesus Christ Is Lord of the L. S. A., by Herman Austenson, regional vice-president; Jesus Christ Is Lord of My Life, by the Rev. Paul Bierstedt of the Student Service Commission, Chicago; Jesus Christ Is Lord of the Church, by the Rev. K. C. Grun-dahl, pastor of Camrose Lutheran; Jesus Christ Is Lord of Education, by Dr. O. K. Storaasli of Luther Seminary, Saskatoon; and Jesus Christ Is Lord of the Community, by the Rev. Theodore Maakestad, pastor of Central Lutheran, Edmonton. "Experiences at Lund and Oslo was very interestingly presented by Rev. Dr. Rex Schneider, principal of Luther College of Regina.

Included in the program were films, Bible studies and Christian Fellowship. An evidence of answered prayer was the presence at the convention of representatives of an organized LSA on the campus of the University of Alberta at Edmonton.

Newly elected officers are: Daniel Vinge of Saskatoon, president; John Lefsrud of Camrose, vice-president; Erika Dusterhoft of Edmonton, secretary; Ed. Neibergall of Saskatoon, treasurer; Carl Listoe, of Outlook, mission secretary; Lawrence Likness of Saskatoon, reporter. The convention offering which goes to Lutheran Student Action amounted to \$127.02.

GIFTS TO BETHANY SUNSET HOME

(Continued from Page 2)

Edmonton, Alberta

In memory of B. Engen: Mrs. H. Scheidegger, \$1.00; Mr. T. J. Rogness, \$2.00.

In memory of Mr. M. Owren: Mrs. H. Scheidegger and Ella Colter, \$2.00.

Estevan, Saskatchewan

In memory of Mr. Olson: Mrs. Andrina Olson and family, \$2.00.

In memory of K. Knudtson: Mrs. Andrina Olson, \$1.00; Mrs. E. Romness, \$2.00; Mr. and Mrs. J. Vigdahl, \$2.00; Mr. and Mrs. S. Mork, \$2.00.

Haney, B.C.

In memory of Mr. M. Owren: Mr. and Mrs. K. O. Eggen, \$5.00.

Fannystelle, Manitoba

In memory of Mr. Swenson: Mr. and Mrs. O. Lofte, \$2.00.

Fargo, North Dakota

In memory of Mrs. Veltikold: C. T. Tollefson and family, \$5.00.

Kindred, North Dakota

In memory of S. Swenson, Starbuck, Manitoba: Mr. Theodore Swenson, \$1.00; Olga Swenson, \$1.00; Annie Laidlow, \$1.00.

Moorhead, Minnesota

In memory of Mr. Swenson: Mrs. Hanna Lund, \$2.00.

Rivercourse, Alberta

In memory of Mrs. S. Veltikold: Park Valley A. F. U. No. 499, \$5.00; Mrs. Olava Johnson and Nels Elven, \$3.00; P. K. Johnson, Dick, Andrew and Ella, \$4.00; Johanna, Elsie, Sherman, Stanley and Phyllis, \$5.00; Hans Egge, \$5.00.

(To be concluded in Next Issue)

T. Hendrickson and Marlene, \$1.00; Mrs. I. Haugen and boys, \$1.00; Mr. and Mrs. G. Sanden, \$1.00; Mr. and Mrs. A. Zemlicka, \$1.00; Mr. and Mrs. H. Ronsberg, \$1.00; Mr. and Mrs. C. Hanson, \$2.00; Mr. and Mrs. George Wetsch, \$1.00; Mr. and Mrs. A. Gunderson and Alvord, \$2.00; Allied Needleworkers visit to the Home.

Camrose, Alberta

In memory of Mr. M. Owren: Mr. and Mrs. Ole Krogstad, \$2.00; Mr. Thomas Krogstad, \$1.00; Mrs. Betty Olson, \$1.00; Mr. and Mrs. H. P. Schlitt, \$2.00.

In memory of Mr. Petrick, Bawlf: Mr. and Mrs. Ole Krogstad, \$2.00.

In memory of Mr. B. Engen: Thomas Krogstad, \$1.00; Mr. and Mrs. H. Birkness and family, \$2.00; Mr. and Mrs. B. Rogness, \$3.00.

In memory of Mr. F. Johnson: Mr. and Mrs. O. J. Sware, \$1.00; Mr. and Mrs. Trygve Sware, \$1.00.

Chauvin, Alberta

In memory of Mrs. S. Veltikold: Mr. and Mrs. M. Erickson, \$2.00; Mr. and Mrs. T. O. Erickson, \$2.00; Mr. and Mrs. E. C. Erickson, \$2.00.

Dawson Creek, B.C.

In memory of Mr. Fleming: Bill, Emma and Elaine Gilbertson, \$2.00.

Donalda, Alberta

In memory of Mr. Erickson: Mr. and Mrs. C. Hendrickson, \$2.00.

Duhamel, Alberta

In memory of Mrs. Williams: Mrs. O. C. Shire, \$5.00.